



By Faith Noah being warned of God of things not seen as yet prepared an Ark to the saving of his house. Heb. 11:1

They looked for a City which hath foundations whose builder and maker is God. Heb. 11:10

Many are called but few are chosen. Matt. 22:14

This day whom ye will serve. Luke 16:13

This Jesus shall so come in like manner as ye have seen him go into heaven. Acts 1:11

Therefore they that were scattered abroad went everywhere preaching the word. Acts 8:4

Of the increase of his government and peace there shall be no end. Isa. 9:7

The Kingdom and dominion shall be given to the people of the saints of the Most High. Dan. 7:18

John had first preached before his coming the baptism of repentance. Acts 13:24

Jesus came into Galilee preaching the gospel of the Kingdom of God. MARK 1:14

He that overcometh shall inherit all things. Rev. 21:7

Will ye send you Elijah the prophet before the coming of the great and dreadful day of the Lord? Mal. 4:5

The Megiddo Message

Devoted to the Cause of Christ

WHAT IS THE KINGDOM OF GOD?

ARE THE TERMS "GOD" AND "GOODNESS" SYNONYMOUS?

SMALL STONES

IT CAN'T BE DONE

"HE KNOWETH THE WAY THAT I TAKE"

MEDITATIONS ON THE WORD

ITEMS FROM OUR MAIL BAG

WHAT IS YOUR LIFE?

A GLIMPSE OF GLORY BRIGHTNESS

Vol. 41, No. 23

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THE MEGIDDO MESSAGE

DEVOTED TO THE CAUSE OF CHRIST

Percy J. Thatcher, Editor

November 6, 1954

To aid your Bible study

The Megiddo Message—is published for the dissemination of Bible truth alone. It defends and ably demonstrates the infallibility, harmony, and Divine inspiration of the Bible. It enables you to give a reason for your faith, to answer the atheist, and to instruct your children correctly. If you are not already a subscriber, **THE MEGIDDO MESSAGE** will be sent to your home every two weeks for six months, absolutely free. Your name and address is all we ask. Subscribers, please send in names of your friends who may be interested in reading this publication, for a free sample copy. No obligation on your part or theirs.

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The word "Megiddo" is of Hebrew origin, its meaning being: True soldiers of God; God is in this place with a band of troops.

It is the firm belief of the Megiddo Mission that the second coming of Jesus Christ and the inauguration of His world-wide Kingdom is imminent. The Bible clearly declares that this event will be preceded by the coming of Elijah the Prophet to herald the glorious Day, to gather the saints, and raise the dead to be ready to meet the Lord when He comes.

Being convinced that these events are near at hand, the Megiddo Mission is earnestly endeavoring to prepare a people to be ready for the Lord's advent. Moral perfection besides purity of doctrine is a direct Biblical command. Among the members of the Megiddo Mission perfection of character is the goal. Invitations are always extended to whomsoever will to come and join us in this work, and partake of the "water of life freely."

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(Our Cover)

Unique as our cover design may appear, it shows the different episodes of how the Lord's message was delivered to His people. From Noah and all the Prophets down to John the Baptist and Jesus the message of the Kingdom is boldly heralded. Then it is carried with new power by the Apostles, and, though silenced through the Dark Ages, is revived in these days and once again the tidings of the Kingdom are heard. And it shall be heard until the appearance of the Prophet Elijah (Mal. 4:5) with divine power to expand the work on a gigantic scale which will consummate in the establishment of the Kingdom of God with Jesus Christ as Supreme Ruler. Then the hope of those who "looked for a city . . . whose builder and maker is God" shall be realized with a crown for all who have overcome.

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WHAT IS THE KINGDOM OF GOD?

Is it the Church? Is it a State of Grace?

Can we know to a Certainty its Meaning?

WE SHALL take up the subject of The Kingdom of God or The Kingdom of Heaven, what it is, and where and when it is to be established. Practically every teacher and layman will tell you today that it is the church. But, we ask, is it possible for it to be, inasmuch as Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven"? Those to whom He referred were the ones who professed to walk in wisdom's way, and who thought that they were going to be saved. So when we read "scribes and Pharisees," it means professors of religion. And when Jesus says, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," does it not say to you that "the kingdom of heaven" and the church are not synonymous terms? And thus it proves the popular belief to be wrong.

Jesus told the people: "The word which ye hear is not mine, but the Father's which sent me" (John 14:24). Therefore these words found in Matt. 5:20, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven," are the words of the High and Everlasting God. He was the Author, although spoken through His beloved Son in the first sermon, His momentous Sermon on the Mount.

ONLY THE BEST CHOSEN FOR THE KINGDOM

Now, for this coming Kingdom of God or Kingdom of heaven, the Almighty Father is selecting a choice few, those who are the very best of humanity, men and women who will allow themselves to be worked over by the mighty power of His Word from the natural, carnal propensities into new creatures, worthy of association with celestial beings. To the person who thinks God should save everybody, regardless of character, this is displeasing; it bothers him. But when he comes to understand that it is the plan of Yahweh to fill the earth with righteous men and women, as we are told in Numbers 14:21, "But as truly as I live, all the earth shall be filled with the glory of the Lord," his troubled soul can be at rest and he can see that God's way is best. His plan is to fill the earth; and if He selects the best material with which to fill it, does it not manifest His wisdom?

Time is nothing to the Eternal Being whose existence is "from everlasting to everlasting," therefore when a million years, or a trillion years of time have sped into the past, eternity is just as long as if they had never gone. And so if Jehovah has purposed to fill this earth with happy immortal beings in just seven thousand years, He will take just that amount of time. And is He not wise in extending the time in order to select the very best? We are told in Psalm 37 that in the Lord's own good time the earth shall be cleansed of the incorrigible element and the righteous come into power. We read, beginning with verse 9, "For evil doers shall be cut off: but those

that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. . . . For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. . . . The righteous shall inherit the land, and dwell therein for ever." When shall the righteous inherit the earth? Verse 34 tells us: "When the wicked are cut off, thou shalt see it."

When Jesus was on earth He taught the same truth in Matt. 5:5, "Blessed are the meek: for they shall inherit the earth." And after He had ascended to Heaven He sent an Angel to the Apostle John on the Isle of Patmos to inform him that the redeemed will sing "a new song, saying, Thou . . . hast made us unto our God kings and priests; and we shall reign on the earth" (Rev. 5:9, 10). It is the purpose of Almighty God to clean up this earth and make of it a glorious home for the righteous. He has not kept His purpose a secret from the world, but through every one of His Prophets, through Jesus and the Apostles, He proclaimed the glad tidings; and who is to blame for the unbelief and indifference of the masses?

GOD'S JUDGMENTS TO BRING PEACE

When we read the history of past centuries we find it proves the truthfulness of the words of the Prophet in Isa. 26:10, "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Notwithstanding all the prosperity and the multitudinous blessings of this twentieth century, think of the three most destructive wars which have been fought, involving almost the entire world, leaving in their wake untold misery, broken homes and aching hearts! But verse 9 tells us by what means the earth is to be brought into a state of peace: "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." In verse 21 the time of these judgments is plainly qualified: "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity."

Christ, when He comes, will be accompanied by a multitude of angels, "an innumerable company of angels." What are they for? We are told in Matt. 13:39, "The harvest is the end of the world; and the reapers are the angels." Then in verse 41 we read: "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." When the Kingdom foretold by Jesus and the Prophets comes, it will overturn every power and rule of man. It will bring to naught every selfish principle and destroy every high, proud, arrogant and haughty person and place in their stead "officers of peace, and exactors of righteousness" who will not only seek peace and good will but shall enforce just laws until all the world is brought into a state of unending peace and eternal happiness.

WHEN WILL THE KINGDOM BE SET UP?

Let us turn and read the words of Jesus to His disciples, beginning with Luke 19:11, "And as they heard

these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear." They knew what Jesus had said in Matt. 5:35, that Jerusalem is to be "the city of the great King," therefore they thought the time had come for the Kingdom to be established then and there. But in order to disabuse their minds of this idea, "He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." He had not yet received the Kingdom. When He was right there in Jerusalem, which is to be the future metropolis of the world when His Kingdom is established, He said to them: "A certain nobleman went into a far country to receive for himself a kingdom, and to return. . . . And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading."

KINGDOM: KING, TERRITORY, SUBJECTS, LAWS

Can it be possible that the Kingdom of God is the Church, when Jesus told them He was as a nobleman going into a far country to receive for Himself a Kingdom and to return? No; when His Kingdom comes, a real Government is to be established. The word "kingdom" means something; it has a deep significance. There cannot be a kingdom without a king, subjects, laws, and territory. What would the kingdom of Great Britain be without a ruler? Take, for instance, our own country: We have a head, territory and rightful subjects, the people of the United States of America.

But the Kingdom of Christ, where will that be? After He returns to earth, the Kingdom of heaven shall fill the whole earth. Turn and read in the last Letter from Heaven (Rev. 11:15), "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and his Christ; and he shall reign for ever and ever." This is the way He will establish His Kingdom. Do you think it will be done in a tame sort of a way? Will the rulers of earth say to the King of kings, "Yes, I know that you are the King of Glory; you may come up and take my place and I will step down"? Is that the way it will be? No. How do we know? If you will turn to Rev. 5:1-5 and 6:2 you can read that when He comes again it will not be as a lamb led to the slaughter but as "the Lion of the tribe of Juda . . . conquering and to conquer." The earth shall be taken by conquest.

THE KINGDOM NOT IN THE HEART

The Kingdom of Christ means something; He will have a Kingdom, and it will be on the earth. In order for there to be a Kingdom of God there must be territory, subjects, and a righteous King to rule over all the earth. But the people have been taught that the Kingdom of God is in their hearts. This all comes because of a wrong interpretation of Jesus' saying in Luke 17:20, 21. Let us read the passage carefully: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, lo there! for, behold, the kingdom of God is within you." What! do you think the Kingdom of God was in the hearts of those wicked Pharisees? No, indeed!

One of the first definitions of the original word, is "king." And when it is thus translated, the meaning is just as Jesus intended to convey; then it would read:

"The King of Heaven is among you." You will notice that in the marginal reading, instead of "within" is given "among," which is exactly as it reads in the original. The Kingdom of God could not be in the hearts of those wicked Pharisees nor in anyone else; but "The Royal Majesty of the Heavens," the future King of the earth, was among them. We go to the original word *basileia*, here translated "kingdom," and find it also signifies "king." Hence the King of that glorious future Kingdom was among them.

For further proof that it signifies King instead of kingdom, we find in Wilson's *Emphatic Diaglott*, a word for word interlineary translation from the original Greek, the 21st verse rendered as follows: "Nor shall they say, Behold here! or there! for, behold, God's Royal Majesty is among you." It also states: "*Basileia* means kingly power, authority, royal dignity, majesty, etc., as well as kingdom, realm or reign . . . *basileia* here refers to the person to whom the title and honor of king belong, rather than to his territory or kingdom. Prof. Whiting, an able Hebrew and Greek scholar, says this clause in the 21st verse ought to be rendered, 'the King is among you.'"

Also in Harper's Greek Testament it is rendered "among you, in your presence, alluding to His own presence in their midst." In place of telling the wicked Pharisees that the Kingdom of God was in their hearts, Jesus told them that He, the King of the future Kingdom, was among them, in their midst. The word *basileia* has this same meaning in Matt. 3:2. As rendered in the *Emphatic Diaglott* it reads: "Now in these days appeared John the Immerser in the desert of Judea, publicly announcing, Reform! because the Royal Majesty of the Heavens has approached." John the Baptist did not tell them that the Kingdom was at hand at that day, but that the King was in their midst.

Now this coming King told them that "the kingdom of heaven shall be likened unto a nobleman which went into a far country to receive for himself a kingdom, and to return." Jesus passed through death after being crucified by the cruel mob, was raised from the tomb after three days from the time He was delivered into the hands of sinful men, ascended to Heaven after forty days, and is "alive for evermore." After a number of years He sent a message to the Churches, in Revelation, chapters 2 and 3; and in ch. 3:21 He says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." He is with the Father in His power or throne, but by and by He is coming to take His own throne.

THE CHURCH NOT THE KINGDOM

Do you not remember that it is recorded in the Scriptures, "I will overturn, overturn, overturn it:"—what will be overturned? The kingdom of Israel—"and it shall be no more, until he come whose right it is; and I will give it him" (Ezek. 21:27). Now, mark you; if this is the Church, He will overturn, overturn, overturn the Church, and it shall be no more until He comes! But no; this was addressed to the "profane wicked prince of Israel, whose day is come, when iniquity shall have an end." God was going to "overturn, overturn, overturn," the kingdom of Israel, and it should be no more. If that meant the Church, there will be no more Church until He comes! No; the Church is no more the Kingdom of God than anything in the world. Christ will come and reign in righteousness until peace shall rule from one end of the earth to the other, "for the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

All this shall be done by conquest. In the days of Jesus' ministry on earth, all potential rulers had to go to Rome to receive authority and to return; and then they could rule over the very same territory from which they went. And thus Jesus said He would return and reign over the earth forever. The Prophet Daniel speaks distinctly of this matter, as we find in ch. 7: 27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Where is this Kingdom to be? "Under the whole heaven . . . and all dominions shall serve and obey him." He made it plain that it is to be right here on the earth; not "beyond the bounds of time and space; the saints' secure abode," as has been sung by millions in error.

"THY KINGDOM COME . . . ON EARTH"

Now we can begin to understand why Jesus, in answer to the request of the disciples, "Lord, teach us to pray," gave them the wonderful Prayer as found in Matt. 6: 9—13. "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come." He did not tell them to pray to be taken away to Heaven, to where they think the Kingdom is. No; but Jesus said for them to pray for the Kingdom to come; that He was as a nobleman going into a far country to receive for Himself a kingdom and to return. He said for them to pray for His return and for the Kingdom to come, for the Lord's will to be done on earth as it is done in Heaven. The world shall be brought under Divine administration through conquest until His will is done over all this earth of ours, and all nations shall worship the King of kings and Lord of lords. This is what the Kingdom of the Lord is— not the Church. From the evidence that has been given, it is clearly evident that it is impossible for the Kingdom to be the Church; for the Kingdom has not yet come.

Let us turn to Micah 4, and read how it shall be brought about: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

The term "mountains" often signifies in the Scriptures the ruling powers; and "hills" the people ruled. Thus when Christ's Kingdom comes and His will is done here as it is done in Heaven, the promise found in Zech. 14: 9, 16 shall be fulfilled: "And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one." His government shall be supreme. "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the Lord of hosts, and to keep the feast of tabernacles." But this time has not come yet, for He tells us in verse 7, "At evening time it shall be light." No one has seen this time yet. But how will it be brought about?

THE KING'S MESSENGER

Turn to the words of Jesus spoken through His servant John, in Revelation 14: 6, 7, "And I saw another

angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come." Yes, He will tell the world; He will forewarn them. He will never bring His judgments upon them until after the grand "messenger of the covenant," Elijah the Prophet, goes before Him to prepare the way, as we read in Mal. 3: 1, 2; 4: 5, 6. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." When Elijah the Prophet comes as Christ's forerunner or messenger, then shall go forth the proclamation, "Fear God, and give glory to him: for the hour of his judgment is come." Then shall be fulfilled the warning in Isa. 26: 9, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness."

This prophecy could not have met its fulfillment at Christ's first coming. He did not at that time fulfill Mal. 4: 2, 3, "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings. . . . And ye shall tread down the wicked: for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord." No; at His first coming He did not arise as the Sun of righteousness to dispel the darkness and to tread down the wicked. He came as a lamb, meek and lowly, to perfect His character through suffering and to leave a godly walk as an example to the few who would be willing to count all of earth's fleeting pleasures as naught, that they might gain eternal joys. Jesus foretold that at His second coming the world would be in the same wicked condition as in the days of Noah (Matt. 24: 37—39), and God in His mercy will send Elijah to turn many from the broad way which leads to destruction into the way of holiness which leads to eternal life in glory.

HIPPOLYTUS TAUGHT ELIJAH'S RETURN

Many today doubt that the Prophet Elijah will be sent; but we have wonderful evidence from history on this subject to confirm the promise. Hippolytus, a learned teacher and writer who lived during the close of the second century testified that Elijah is to appear to turn many from sin and iniquity. Listen to this evidence which he gave in that early day, so soon after the time of Christ's ministry: "But since the Saviour was the beginning of the resurrection of all men, it was meet that the Lord alone should rise from the dead, by whom too the Judgment is to enter for the whole world [of believers], that they who have wrestled worthily may be also crowned worthily by Him, to wit, who Himself first accomplished the course, and was received into the heavens, and was set down on the right hand of God the Father. . . . For the two advents of our Lord and Saviour are indicated in the Scriptures, the one being His first advent in the flesh, which took place without honor, . . . but His second advent is announced as glorious when He shall come from heaven with a host of angels and the glory of His Father. . . . Thus the two forerunners were indicated. The first was John the son of Zacharias. . . . It is a matter of course that His forerunner must appear as he says by Malachi, even the messenger: 'I will send you Elias the Tishbite before the day of the Lord, the great and notable day, comes; and he shall turn the heart of the fathers to the children, and the disobedient to the wisdom of the just, lest I come and smite the earth utterly.' These then shall come and proclaim the manifestation of Christ that is to

be from heaven; and they also shall perform signs and wonders, in order that men may be put to shame and turned to repentance for their surpassing wickedness and impiety."

When this was written by Hippolytus, mankind had not yet been turned completely from truth to fables as they were during the seventh century, but this learned teacher knew by the Scriptures that the world would not be converted before the Second Coming, for he testified that that would be a time of "surpassing wickedness and impiety," and it would take the coming of Elijah to turn the children of darkness to the light of Truth. This was also attested to by Augustine, who lived in the fifth century. "It is a familiar theme in the conversation and heart of the faithful, that in the last days, before the Judgment, Elijah shall come; because we have good reasons to believe that he is still alive." Truly the great Prophet is still alive, and he will return and by mighty signs and wonders cause the Gentiles to come from the ends of the earth, and say: "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16: 19).

CONQUEST BY DIVINE JUDGMENTS

It will take more than moral suasion to bring the world into a state of humility; and we are told in Isa. 66: 15, 16, "For, behold, the Lord will come with fire,"—not literal fire, but His judgments. Fire and burning are used in the Hebrew to designate any destruction, whether of men or things (Heb. Lexicon). So the Lord will come with fiery judgments, "and with his chariots like a whirlwind"—His "chariots" are "twenty thousand, even thousands of angels," says Ps. 68: 17—"to render his anger [judgments] with fury, and his rebukes with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many." He is coming to take the kingdoms of men by conquest, not simply by their handing them over peacefully. No, they will unite to make war against Him, as we read in Rev. 17: 14, "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

That will be the greatest war ever fought upon the earth, but it will be a righteous war; for He says in Isa. 66: 18, 19, "It shall come, that I will gather all nations and tongues, and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations," some of them will escape; the war will be sore upon the earth and some of them will lay down their weapons. Those who escape of these nations that come against Jerusalem will He send unto the nations—"to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."

They are going to be sent as missionaries to the heathen—those who are "strangers to the true religion." All the missionary societies and all the religious organizations of the world might combine, but the inhabitants of the world will never learn righteousness under their administrations. The only thing is for the Lord to come with a "cloud of witnesses," with all the holy angels as His chariots, to rebuke the wicked who will not yield to the message of His forerunner, and sweep from the earth all these heads, the princes and rulers, potentates and high ones who are leading the people astray. And it will be sent to the very stronghold of error, from whence all the false doctrines have emanated. Let us quote to you

Isa. 66: 18, 19 from the Douay Version; it is much plainer than in the King James Version. "But I know their works, and their thoughts: I come that I may gather them together with all nations and tongues: and they shall come and see my glory. And I will set a sign among them, and I will send of them, that shall be saved, to the Gentiles into the sea, into Africa, and Lydia that draw the bow: into Italy, and Greece, to the islands afar off, to them that have not heard of me, and have not seen my glory. And they shall declare my glory among the Gentiles." Millions will then turn to the Lord and learn righteousness, and His Kingdom shall spread unto the ends of the earth.

Oh, do not anticipate going away from earth or you will never be with Jesus, because He said He will reign on the earth with the faithful when it is filled with His glory as the waters cover the great deep. If you will realize these things as they are plainly revealed in the Word, they will instruct you and guide you in your journey of life; then you will believe the promise that Christ is coming back again to sit upon David's throne. He is going to leave His Father's throne, for He said, "If I go . . . I will come again."

ZION—THE CITY OF THE GREAT KING

Let us turn to Ps. 132: 11, 12 and read the promise of the mighty God: "The Lord hath sworn unto David: he will not turn from it; of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant and my testimony that I shall teach them, their children also shall sit upon thy throne for evermore." Where was David's throne? Here on the earth. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it." How wonderfully this agrees with Ps. 2: 8, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession"! Here is where the inhabitants of His future glorious Kingdom are going to dwell; He has made it so plain there is no mistaking His meaning. He says in verse 5, "Yet have I set my King upon my holy hill of Zion." Jehovah is here speaking prophetically of when Christ shall sit as King on David's throne—an earthly place, on Mount Zion.

Let us read Psalm 48 and learn more about His plan: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For lo, the kings were assembled, they passed by together. They saw it, and they marveled; they were troubled, and hasted away. . . . As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God; God will establish it for ever." Yes, He will establish it forever, and Christ will sit as King in Zion upon His holy mountain; and there shall be His rest forever for He has desired it. Is that your desire? If not, you are not a Christian; for that is to be the capital city of the earth, and only the "meek shall inherit the earth."

Genuine friendship never flatters; only the counterfeit coin has this false ring. And it does not always complement. It is not a sweetened emulsion. Sometimes the straight truth must be administered with a candid but kindly intent. Where truth is not, trust cannot be. "Intimacies that increase vanity destroy friendship." —Sel.

ARE THE TERMS "GOD" AND "GOODNESS" SYNONYMOUS?

WE HAVE been asked the question, "What do you consider to be the difference, in essence, if any, of the concepts of *God* and *good*?"

There is a great difference between the two. God is a being, a real living organism, with body, form, and shape. The term *good* denotes a quality. A man of high and true moral character is called a good man. In this sense God is good, in fact the highest embodiment of goodness, justice, mercy and love.

It is factual to say that God is good, but very unrealistic to state that all good is God. All good may stem from God, may reflect god-likeness, but God Himself is much more than that.

We stated that God is a person with body, form, and shape. Now for the proof: Hebrews 1:1-3 reveals God as a person, and Christ as the express image of His Father's person. John 5:37 pictures God as having shape: "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape." It takes a physical being literally to show shape.

It is impossible for thought to exist in a human being apart from the organ of thought, the brain, and it is no different with the Almighty. God possesses the organ of thought and has a mind: "For I know the thoughts that I think toward you, saith the Lord" (Jer. 29:11). God *sees*, hence must have eyes: "... the Mighty God, the Lord of hosts, is his name; great in counsel, and mighty in work: for thine eyes are open upon all the ways of the sons of men" (Jer. 32:18, 19). God *hears*, hence must have ears: "I hearkened and heard, but they spake not aright: no man repented him of his wickedness" (Jer. 8:6).

Another proof of a personal God is embodied in the Christian's highest ultimatum, as expressed by David. When summoned by the Almighty, "Seek ye my face," the response of David's heart was, "Thy face, Lord, will I seek" (Ps. 27:8). It would be the height of presumption to assume that God would waken in us the desire to look upon His face, permit a life quest for the prerequisite purity, and then in eternity disillusion us with the sad realization that no such personal Being exists. The Christian relies on the sure promise: "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). And these words are from God's beloved Son, Jesus Christ. What a prospect to cause our hearts to respond in the words of the singer of Israel, "Thy face, Lord, will I seek."

Proofs of a personal God could easily be multiplied, but the foregoing should suffice.

The belief in the immortality of the soul, borrowed from the pagans, has been accepted by nearly all Christendom. According to this belief the soul, or ego, leaves the body at death, and wings its flight to heaven.

This concept has led to the theory that all occupants of heavenly regions are invisible spirits; hence, the angels, Jesus, and the Father Himself are mere spirits, without body or organization. From here it is easy to go a step further and conclude that God is merely a principle, hence goodness—just as though there could be goodness apart from an organized being possessing the powers of reason, reflection and judgment!

However, the Scriptural viewpoint is that God is a real being, and Jesus is a real being, the image of His Father's person; and all members of the human family judged worthy of eternal life at Judgment Day shall like-

wise be real beings when given their reward. We read in Phil. 3:20, 21, "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body."

And here are proofs that angels are real beings: The angels that appeared to Abraham ate of the food which Sarah, his wife, had prepared. Also, the Angel Gabriel who appeared to Daniel had a hand with which he could touch him. Furthermore, Daniel referred to him as "the man Gabriel" (Dan. 9:21).

First Corinthians 15 reveals that "flesh and blood cannot enter the kingdom of God" (v. 50), yet the entrants into that blissful abode will be real beings. The material from which our mortal bodies are composed is not the only material from which a living entity could be constructed. There is a flesh of men, of beasts and of birds, also there are "celestial bodies, and bodies terrestrial" (vs. 39, 40).

All who enter that world to come must be changed. "This corruptible must put on incorruption, and this mortal must put on immortality" (v. 53). But still we shall have real bodies. We read in I. John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he [Christ] shall appear, we shall be like him; for we shall see him as he is." We shall be made like Christ, our bodies fashioned like unto His glorious body. Christ is in the express image of His Father's person; therefore, we shall be made like unto the Almighty Himself.

O glory supernal! O bliss supreme! Can any other aspiration of life transcend this? Shall we be satisfied with earth's meager gains when the best that Heaven can offer is at our disposal?

"Blessed are the pure in heart: for they shall see God."

SMALL STONES

AN old Chinese Proverb runs: "The man who removes a mountain begins by carrying away small stones."

When viewing many of the great construction feats of man it is hard to realize the truth of this proverb; yet it is true beyond a doubt. While modern mechanical and scientific knowledge has created machines to do many times the work of one human being, it was not so very many years ago that a shovel and wheelbarrow were the principal tools for moving large sections of earth. Even as late as 1904 during the construction of the Panama Canal where 239 million cubic yards of earth were removed, a pick, shovel and wheelbarrow were important tools. In fact the story is told of a native worker who, after filling his wheelbarrow with earth, picked it up and carried it away on his head to dump it.

If you have ever visited a large telephone central station or broadcasting station you no doubt have marveled at the thousands and thousands of wires connected to the control panels and no doubt thought to yourself, How do they know where to connect all those wires? They connect only one wire at a time.

In the business world the man who is the most successful is not always the man who seems to have the advantages in wealth and position, but oftentimes it is the humble person who begins slowly and surely to build up a

business. For years a man stood in front of East High School in this city selling popcorn and peanuts from a cart. Not long ago this man died, and his will was published in the paper. The amount of the estate was a figure most of us could retire on. He began by saving one penny at a time.

Even the government sets value on little things. It is the one or two percent tax which on small items is hardly felt, but throughout the nation it amounts to millions of dollars a year.

We can obtain many spiritual lessons from these everyday occurrences of little beginnings. A little effort used constantly in one direction may lead to a gigantic undertaking, to fortune, fame, or—greatest of all achievements of which mortal man is capable—godly character. That is what we are interested in.

If we are sometimes discouraged by the amount of work which lies ahead of us, the trouble might lie in our outlook of the mountain. Perhaps we do not start with the "small stones." If we remove one weight at a time, one fruit of the flesh, and keep constantly at it, never losing sight of the prize—eternal life—we shall be surprised at the progress we make. The mountain is sure to be diminished.

As the little sands of time build up the weeks, months, years and centuries, so every continual effort at right living, no matter how small, will show results in eliminating evil. Before the day is over, let us see that we have actually removed some of these stones of stumbling on some besetment. Then tomorrow we shall view a smaller mountain. A ray of hope will appear, giving us more courage to begin another day's work. With added strength still more can be accomplished the day following.

Jesus said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove." Not with one mighty struggle is the mountain eliminated, but that faith-grain grows little by little until it is greater than the mountain. As we step on to a higher plane each day, with more of these besetments behind us, our hope will so increase that all our energy will be brought to bear; and instead of viewing what seemed an almost unsurmountable mountain of sin, we shall climb stone upon stone the mountain of Holiness, leaving sin leveled to the ground.

In the fable of the tortoise and the hare it was not the burst of speed and indifferent attitude that won the race, but it was the slow, plodding, consistent effort. Constant diligence is the one method that cannot be overstressed. If we remove some of these small stones or the shovelful of dirt each of two days, and then on the third and fourth instead of removing from the mountain we place a shovelful on by yielding to a besetment, the mountain is no smaller than when we started, and our will power for the task is weakened instead of strengthened.

This effort must consist not only in removing the stones or weights, but in replacing them with a valuable quality to form a character fit for the Master's use. As the Apostle Peter expressed it: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; for if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

During this building or growing process, other factors are at work to sabotage our efforts. They also begin little by little to tear down. And it will call for much vigilance on our part to combat them. Some of our natural enemies

are: thinking too highly of self, desire for praise of man, flattery, evil thoughts, and many others.

A Christian's life consists of three activities:

1. Removing the little stones or undesirable fruits of the flesh.
2. Acquiring the desirable fruits of the Spirit.
3. Guarding against outside influences.

It might be likened to the building of the wall of Jerusalem in the time of Nehemiah. They removed the rubbish, built up the wall and protected the city from invaders who threatened to stop the work. The work was great and large. It could not be accomplished in one minute; but that constant effort of removing one shovelful of rubbish and building the little stones into the wall brought their safety.

And thus we see that "minute events are the hinges on which magnificent results turn," that by mounting by degrees a Christian attains the full stature of his ideal—moral perfection.

"IT CAN'T BE DONE"

DOWN through the ages the natural tendency of the majority of mankind has been to answer any difficult challenge with the words, "I can't do it," or "It can't be done." But we are exceedingly thankful for those few persistent souls who in the face of opposition declare, "It can be done," and are responsible for the many inventions and conveniences of life we now enjoy, and which make our temporal work much lighter.

There are always people ready to scoff and to say, "Oh, you'll never do it!" But, undaunted, unmoved by the scoffs and jeers around, there are some who have gone to work and accomplished the task they started.

A man working on an invention of some piece of machinery spends many long hours, perhaps even weeks or years, before he gets the machine to the point when it is ready for its first test. Then perhaps it will not run. So he must go all over each part carefully and study it again to locate the trouble. It never once enters his mind to say, "It can't be done." He is determined that it can be done and he works at it until he finishes the task.

The Almighty God has promised a life that shall never end to all who will put away every evil and become pure. He has spoken to us in our low estate because He wants us to become something better than we naturally are. He wants us to attain heights of peace and joy that are now beyond our present mortal comprehension. But there are few who think it is possible to put away all evil or become pure in heart, and fewer yet who will go about to do it.

Unlike the inventor who undertakes to make something that no man has ever made before, we have before us the examples of those in ages past who have accomplished the work God requires us to do. Jesus, our Example and perfect Pattern to follow, never once entertained the thought, "It can't be done." He knew He could do the work and He set about to do it. Never once did He transgress after He knew the law.

Let us look to the examples who have gone before us and follow in their footsteps; turn a deaf ear to the scoffs and jeers of all those around us who are continually saying, "It can't be done." They will never experience the joy and peace to be gained by living a Christlike life. Until we get into the frame of mind we are ready to say, "It can be done," and put away all pride, hatred, jealousy and foolishness, and let patience have its perfect

work, we shall never obtain that joy and happiness promised to every faithful one.

May our determination that *it can be done* be supreme in our lives. We must let this idea be the propelling factor. Only thus can we cast aside seeming obstacles that stand in our way. It takes work to become a Christian; and to remain a Christian takes greater work. It can be done by everyone whom God has called into His vineyard.

Time is too short to be murmuring, "I can't do the work," and go around with a long face and in an unhappy mood. The thought, "It can't be done," will discolor our life and—yes—finally mar it completely. "Can't" never accomplished any desired goal. All our efforts must be centered on just one objective, "It can be done." Throw off all such dark moods and with one swift, decisive action, go to work and we shall accomplish the task we once thought couldn't be done.

"Rejoice in the Lord always, and again I say, Rejoice," admonishes the Apostle Paul. How much lighter the work seems when we go about it with a song and a willing heart. God is willing to do on His part to help us. Are we willing to give Him our best?

Let us change our ways from, "It can't be done" to "It can be done"; then we shall find the way so attractive and easy that our old way of thinking will be forgotten. We will be longing for words of reproof and correction from our fellow workers. Our motto will constantly be: "We can, we must, we will overcome every obstacle and keep God's commandments."

"HE KNOWETH THE WAY THAT I TAKE"

Job 23: 10.

WHAT a glorious assurance! Yes, God knows the way that we take, and His angels encamp about to guide, to direct, and to protect all those who are walking in His way; for He knows our footsteps, whether to the bitter Marah pool, or to the refreshing wells of Elim, and—

"When he hath tried me, I shall come forth as gold."

The road may be rough where He leads, though it can plainly be traced; and the trials and temptations purify to give strength to character and soul. Often He is nearest when we think Him farthest away. We must lift our eyes above the trials of everyday life, over and beyond its disappointments and griefs.

We know, if worthy, an eye of infinite tenderness and compassion follows throughout the day, knowing the way that we take and the help we need. We must ever remember that all He does for us is done in kindness; for in moments of weakness and despondency it is easy to think that our whole life has been a dream and our fondest hopes a mere delusion.

"When my spirit was overwhelmed, then thou knewest my path."

"How it would take the sting from many a goading trial to see what Job saw in his hour of aggravated woe, when every earthly hope lay prostrate at his feet!" No hand but the Divine could aid and comfort in such a time. "He saw that Hand behind the gleaming sword of the Sabceans; he saw it behind the lightning flash; he saw it giving wings to the careening tempest; he saw it in the awful silence of his rifted home."

*"The Lord giveth, and the Lord taketh away.
Blessed be the name of the Lord."*

This powerful prince of the desert, seated in his bed of ashes, seeing God in everything, his faith reached its climax when he could say—

"Though he slay me, yet will I trust in him."

At last Job comes to himself, and humbles himself before God. And God answers him out of a whirlwind. Job then submits to God, and cries—

"I know that thou canst do everything, and that no thought can be withholden from thee. . . . therefore have I uttered that I understood not; things too wonderful for me, which I knew not. . . . I have heard of thee by the hearing of the ears: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

God knew the way that Job took, and blessed the latter end of his life more than the beginning. He abundantly rewarded him in money, in lands, in cattle, and in sons and daughters, with length of years in this life.

Not a few examples are familiar to us, whose faith brought them through very great trials.

Abraham, when God called him, "went out, not knowing whither he went." It was enough to know he went with God. Because of an unwavering faith he was willing to rise up and follow. Because he had the assurance that earth's best cannot bear comparison with heaven's least, he followed his Guide, step by step. Although there was not a signpost or a beaten path, his was a perfect walk with God.

"Seek not to mark thy road by human wisdom; thy feet would never find His pathway so."

"Our Guide has no fear: and He expects us to fear nothing while He is with us."

Day after day Elijah watched the dwindling brook Cherith, with unwavering and steadfast spirit; for God had sent him there. Refusing to allow his circumstances to come between himself and God, by his faith he put God between himself and his circumstances. Finally, the brook became only a silver thread. At last the birds and wild creatures of field and forest came no more to drink. The brook was dry! But—

"The word of the Lord came to Elijah. . . . So he arose and went to Zarephath."

Jesus endured the cross, despising the shame, because of His faith in what God can do.

While bidding farewell to the few in the Upper Room, all was bustle and excitement among the temple authorities, who, by the help of Judas, were now on His track.

Jesus told them that in *that* day the Spirit of Truth shall have given them such a full and satisfying knowledge of Him and His Kingdom that they will have no need, as now, to ask concerning any words or matters which they did not understand. They should no longer need His earthly presence but would be joyful in the possession of full enlightenment. Jesus assured them that "henceforth, ask the Father in my name, and he will give it you, that your joy may be complete."

Jesus was both High Priest and sacrifice. He met His Gethsemane—and beyond—until He cried: "It is finished."

Our great examples could truly say, "He knoweth the way that I take."

Our faith may be born in some stormy trial as was
(Continued on page 9)

Meditations on the Word

MEMORY VERSE: Psalm 92:12, "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon."

There is one necessity to professed Christians that stands out boldly as a towering mountain, or it may be likened to a flashing signal or a screaming siren. That necessity is spiritual growth. Who can say truthfully he does not need to grow spiritually? or who would honestly testify he has reached his limit? In view of the fact that this necessity exists, we would feel that much helpful literature should be available to assist us; but this is not the case. It is with a sense of this need that the following thoughts are set forth, however inadequate they may be.

Before growth in spiritual things can be experienced, there must be a desire for growth. One must be desirous of achieving characteristics that are noble, kingly and Christlike. The present must give way to the future, the secular to the spiritual. It is as though one were to tear down an antiquated structure and build thereon a new and modern edifice.

At the call of Jesus the lowly fishers and others left their humble occupations and followed Him. For them it was the beginning of growth in spiritual things. They had heard His message, they had seen His works, they were impressed with His perfect control of Himself in every situation in which He was involved. They wanted to be like Him and share in His future glory. Growth was a necessity. As we follow the historic record of their careers we see how they attained their goal.

In this day the call to Christian service is less dramatic. Jesus is not here personally. But His word and that of the Prophets and Apostles is just as effective and serves our summons perfectly. We answer the call "Follow me" when, after intelligently understanding the precepts of the Word, we set forth to live as it directs in hope of the great reward.

However enthusiastic and buoyant we may feel at our beginning, the goal is reached only by continual growth. Such a noble calling is not reached instantly. The rapidity of our growth will be in exact proportion as we maintain our enthusiasm.

It may appear to us at times that just when we are getting along fine and seem to be growing, something comes along to hinder us. All growing things have their enemies, whether plants, animals, or men. The struggle for survival is constant. Indeed, it is this very struggle that produces the best. The oft-used illustration of a sturdy oak on a mountainside is always timely. It takes the fierce winds to cause it to anchor its roots deep and strong. The stormy seas make skillful mariners. Adversity has its value to us. It causes us to grow in proper proportion. Without it we are certain to grow lopsided, eventually to fall over or to be an unsightly creature. We must grow as the Divine Hand directs and not in our own self-ish way.

The martyrs of ancient times, in bracing their minds to withstand the persecutions and outward calamities, acquired a loftiness of purpose and a moral heroism. Their trials caused growth. What are our petty annoyances in comparison! We should make that which grieves us our growing point rather than, as so often happens, a groaning point.

In writing to his brethren, James expressed the thought that a Christian can even welcome trouble. "When all kinds of trials and temptations crowd into your lives, my brothers, don't resent them as intruders, but welcome them as friends! Realize that they come to test your faith and to produce in you the quality of endurance" (James 1:2, 3, Phillips). Patience and humility in time of trial are far more pleasing to God than much devotion in time of ease and comfort.

Perhaps at no time is our spiritual growth manifested more truly than when we are discovered to be in error. The tendency is to conceal; but strict honesty with ourselves produces growth. We ought not to be grieved because our evil is spoken of. Sharp rebukes should not discourage us. Rather we should learn our lesson.

Many individuals are courageous so long as nothing adverse befalls them. They can give good counsel and can strengthen others with their words, but the real test of growth is when they themselves are in trouble. We should remember, however, though we are cast down we should not long remain there. All is not lost because we feel ourselves grievously tempted or afflicted. The sooner we rise the more rapid our growth. The storms which are raised will be quickly appeased, and inward grief sweetened by our returning to righteousness. Out of the testing and trial, if we stand as we should, we shall arise stronger and wiser, and more fit to face the next battle better.

Unlike the growth of a plant which is subject to the elements of weather, fire, insects or other dangers, men who aspire to Christlikeness are to a great degree, if not entirely, masters of their own destiny. Nothing can hinder our spiritual growth if we do not let it. If we are to grow healthfully we are to begin and continue with control of the mind. It is a well-established fact that what we hold in the mind long enough passes automatically into action. Thoughts are not passive. If we dally with thoughts and imaginations which are injurious to spiritual growth, that dallying will lead us to wrong doing. It has been said, "What you take into your mind as meditation will stay in your life as fact." The secret meditations become a part of us, for good or ill. We should settle it once for all, to hold nothing in our mind that we do not want to hold within us permanently.

One of our great offending members is the tongue. James says that he who can control the tongue can control his whole personality. Well-ordered speech is a high form of self-control. This takes growth. So often we jump from impulse to words; the result is that we say much that we wish later was unsaid. Consideration between the impulse and the speech is most essential. It is vital to our own spiritual growth and also to those whom our words may influence.

There are many points on which we could elaborate. Consider the value of growth in kindness, cheerfulness, moral fortitude, good temper. Especially grow in humbleness. As you desire the love of God, beware of pride. It ruins all our actions. It loves no man and is loved of none. It disparages another's virtue by detraction and its own by vainglory. It is the friend of the flatterer, the mother of envy, the nurse of fury. It hates superiors, scorns inferiors and holds no equals. In short, till we hate it and grow in humbleness, God hates us.

As we said at the beginning so we conclude: Spiritual growth is a necessity. Our commencement in the way of righteousness will not bring us salvation if we do not grow to full manhood in Christ. God has commanded that we grow. He wants us to grow and has arranged the circumstances for growth. Let us do on our part.

ITEMS FROM OUR MAIL BAG

This letter is from an earnest worker at San Benito, Texas.

"Dear Sister: On one of my visits to Megiddo I brought back this motto, 'Only One Life—'twill soon be past. Only what's done for Christ will last.' It's a great reminder to 'touch not, taste not, handle not,' the things of the flesh. For the things of the world are so very, very short-lived. People are misled in their belief that they can have everything they want in this life, and the next too. Yet there are others of earth's millions who believe in living this life up, indifferent of any future reward. Truly theirs is a strange, strange God. But the children of light must never forget the name of our God, or stretch out our hands to the gods of the world. . . . With only this short life in which to perform the work of conquering self, it would seem that we would make every effort to reach the top of His holy hill and an entrance into His tabernacles. . . . Let us work, for life is short, and the coming of Elijah the Prophet is nigh. Lovingly, F— B—."

A sister at North Rose, N. Y., writes a good letter.

"Dear Sister: . . . Each morning as the sun rises and I am outside, I think of the song I once heard you all sing when I was there, 'Sunrise Tomorrow,' and wonder if I'll be ready when the Sun does rise with healing in His beams. It may be easier for you that live so close together to overcome certain besetments, than it is for the ones living with worldly ones that do not try to curb their tempers or tongues, but the Lord knows what is best for us all and won't make it too hard for us. To keep the bridle on is hard sometimes. . . . Love, Mrs. W. S—."

This good letter is from a brother at Selma, Iowa.

"Dear Brother: We know by fulfilled prophecy we are down in the last days, just before God's harvest; and the question we should ask ourselves is: Have we labored with the required intensity to escape the terrible time of trouble coming upon the earth? Are we laying up in store against the winter that is sure to come? Are we taking up our cross daily and denying ourselves? Are we doing all to the glory of God; or are we reserving some for self? It will be well worth our every effort to be able to enter that land where there is no sickness, pain or death. . . . Yours in the Truth, G— M—."

The brother at Albion, N. Y., is prompt in his replies.

"Dear Brother: Received your letter-of-the-month which was very interesting and helpful. We were in a horrible pit of miry clay, our minds were naked of the Truth until Brother Nichols brought us out and set our feet upon a rock, that we might be arrayed in fine linen clean and white. The first Megiddo service that I attended, these two verses were brought to my attention, Rev. 22: 12, 14. Truly yours, E. J. D—."

OBITUARY

MARY LEE EASTMAN

Word has reached us of the death of Mary Lee Eastman of Portland, Oregon, a reader of THE MEGIDDO MESSAGE for many years. She was born June 22, 1866, the daughter of Cyrus Crane Lee and Mary Harrison Lee, early pioneers of Oregon, who made their home at Clatskanie, in that State. The deceased was the widow of Arthur Eastman and mother of several children.

WHAT IS YOUR LIFE?

"WHAT IS YOUR LIFE?" asks the Apostle James; and then, pondering on its brevity, he answers his own question, "It is even a vapor, that appeareth for a little time, and then vanisheth away." Too often we have overlooked the value of time.

The Psalmist exclaimed: "So teach us to number our days, that we may apply our hearts unto wisdom." To go through life without God's Word to guide and direct our daily steps, to live without a high and holy purpose, is to find at the end of our earthly pilgrimage naught save eternal death awaiting us.

The ofttimes strange and varied circumstances of this life are as tools, lovingly provided to shape the clay into the Divine likeness. "Behold, as clay is in the potter's hand, so are ye in mine hand, O house of Israel," says the Almighty through the Prophet Jeremiah. We must expand our minds to recognize at all times the goodness of God amid the trials and testings that come to us during this process of being made over new. We too often forget that trials must come to every Christian, regardless of wealth, station or circumstance. As time glides by, we steadily build up or let slip opportunities to secure eternal life.

Inasmuch as this life is our most precious possession, then should not the life to come, with its numberless blessings, glory and grandeur, be worth spending all our time and energy in His service? We may be busy with our hands, performing temporal duties, but do not those temporal duties become a part of the spiritual as each is rendered to the glory of God?

For the masses of humanity, these days are full of uncertainty. Death stalks through the land and life is at a premium. But to the true follower of Christ these are momentous days, full of hope and increasing faith. As the signs of His coming glow brighter, may we be caused to hasten our steps and put our trust wholly in that Power which can still the tempest, "In whose hand is the life of every living thing, and the breath of all mankind."

And may our prayer be,

"May I grow each day more holy,
Walking in the way of truth,
So that I in coming morrow
May indeed renew my youth."

"HE KNOWETH THE WAY THAT I TAKE"

(Continued from page 7)

Job's. Tension and strain do curious and wondrous things to the human make-up at times. Some of the greatest faiths become realizations, and many of the world's greatest works are done under emergency conditions. Man was not made to break under difficult situations and responsibilities, but to build up strength sufficient to bear that weight.

"A man of faith cannot be defeated."

"A man of faith will surmount every obstacle."

Oh, let our faith grow stronger each passing day, beginning and ending with God, till we reflect the holiness of His likeness! If we are letting time pass carelessly by, a most solemn charge is being laid to our account. The few remaining days, or years—if there might be—are all we have to give: for some of us the little end of life. Then give it speedily and without reserve; it is our all. More than this can no man give. Then we each can know—

"He knoweth the way that I take."

A GLIMPSE OF GLORY BRIGHTNESS

When I shall enter Zion's land
My path will all be bright,
And I shall ever wonder that
I lingered doing right;
My cross that seemed so heavy
Will be light indeed to bear
When I shall catch a glimpse of glory,
Glory then to share.

Then keep your eye fixed on the prize
That God has promised you,
'Twill make the cross seem lighter
With the Glory-land in view;
'Twill make you sing a song of gladness
When you are sore beset;
Just catch a glimpse of glory brightness,
Brother, don't forget.

So when the tears of deep remorse
For what you failed to do,
Come flooding on your vision
As the journey you pursue,
Forget the things that are behind,
And, pressing to the prize,
O keep a glimpse of glory brightness
Lighting up your eyes.

When Abraham was tested
By the Lord so long ago,
He did not shrink or falter
As he feign would do, I know;
He kept his eye upon the City
Where the glory lies,
He kept a glimpse of glory brightness
Ever in his eyes.

So when the cares of every day—
The trials that you meet—
Loom up before your vision
And you feign would make retreat,
Don't hesitate a moment,
But recall to mind the prize,
Just keep a glimpse of glory brightness
Ever in your eyes.

—Contributed.